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Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

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STUDIES XVIII AND XIX.

SEC. 17. PAUL'S FIRST EVANGELIZING TOUR (IN ASIA MINOR)—ITS ORIGIN, CHARACTERISTICS, AND RESULTS.

Acts 13:1—14:28.

45-48 A. D.

ANTIOCH, CYPRUS, CENTRAL ASIA MINOR.

NOTE.—Each Section of the history must be treated as a unit. When the material is too much for one Study, as here, it is given as two Studies, and it should receive a corresponding amount of time.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 155-184. (2) Gloag's Comty. on Acts, II: 1-64. (3) Meyer's Comty. on Acts, pp. 242-280. (4) Neander's Planting and Training of the Christian Church, I: 105-114; II: 106-109. (5) Stifler's Introduction to the Book of Acts, pp. 112-127. (6) Bible Dictionary, arts. Antioch (Syria), Antioch (Pisidia), Attalia, Barnabas (Elymas), Barnabas, Cyprus, Derbe, Elders, Fasting, Iconium, John Mark, Jupiter, Lucius (of Cyrene), Lycaonia, Lystra, Manaen, Mercury, Ordination, Pamphylia, Paphos, Paul (Saul), Perga, Pisidia, Proconsul, Prophets, Salamis, Seleucia, Sergius Paulus, Stoning, Symeon (Niger), Teachers. (7) Conybeare and Howson's Life of Paul, pp. 108-159. (8) Farrar's Life of Paul, pp. 181-224. [(9) Iverach's Life of Paul, pp. 46-57.] [(10) Stalker's Life of Paul, pp. 65-71.] [(11) Vaughan's Church of the First Days, pp. 265-318.] [(12) Peloubet's Notes, 1892, *in loc.*] [(13) S. S. Times, May 12, 19, 26, June 2, 1883; also the Series of 1892, *in loc.*] [(14) F. C. Baur's Life of Paul, I: 90-104.]

FIRST STEP: FACTS.

1. Consider the following paragraph divisions of the material of this Section, correcting or approving them:

PAR. 1. *Vv.* 13:1-3, BARNABAS AND SAUL ORDAINED AS MISSIONARIES.

PAR. 2. *Vv.* 4-12, VICTORY OF THE GOSPEL IN CYPRUS.

PAR. 3. *V.* 13, JOHN MARK WITHDRAWS FROM THE COMPANY.

PAR. 4. *Vv.* 14-15, RECEPTION OF THE CHRISTIANS AT ANTIOCH OF PISIDIA.

PAR. 5. *Vv.* 16-41, PAUL'S DISCOURSE IN THE SYNAGOGUE.

PAR. 6. *Vv.* 42-52, LABORS IN AND EXPULSION FROM PISIDIAN ANTIOCH.

PAR. 7. *Vv.* 14:1-7, EXPERIENCES OF THE COMPANY IN ICONIUM.

PAR. 8. *Vv.* 8-10, PAUL HEALS A LAME MAN AT LYSTRA.

PAR. 9. *Vv.* 11-18, LYSTRANS TAKE PAUL AND BARNABAS FOR PAGAN GODS.

PAR. 10. *Vv.* 19-20a, PAUL SEVERELY BUT NOT FATALLY STONED.

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PAR. 11. *Vv.* 20b-25, REVISITATION TO THE CHURCHES ESTABLISHED ON THE TOUR.

PAR. 12. *Vv.* 26-28, THE RETURN TO ANTIOCH OF SYRIA.

2. Work out carefully the verse synopses of these two chapters, as in previous Studies, making them concise and accurate and avoiding minor details of the narrative.

3. Let the student paraphrase as skillfully as possible: (1) Paul's Discourse at Pisidian Antioch (13:16-41); (2) Paul's Address to the Lystrans (14:15-17), giving attention to the reproduction in his own language of the thought of the Apostle.

[4. In addition to these paraphrases of PARs. 5 and 9, let the remaining material also be similarly treated, and let the transcript of the Section thus obtained be properly preserved.]

5. The purpose of this First Step in the Study is to determine exactly the facts given in the Section, the historical content of this particular portion of the Book of Acts. The directions given here are only to assist in the discovery and orderly arrangement of these facts, and the student should be sure he has ascertained them before going on to the succeeding Steps.

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, (a) immediate connection with 12:25? [(b) "church"—explain the meaning and the history of the term, cf. Acts 2:47; 5:11; 8:1, 3; 11:22, 26; 12:1, 5.] (c) "prophets"—cf. Acts 11:27. [(d) "Niger"—why so-called?] (e) "Cyrene"—locate on map. [(e) "foster-brother"—cf. AV, what relationship is meant?] (f) "tetrarch"—why mentioned, which Herod, cf. Matt. 14:1-12? [(g) what is the order of this list based upon—seniority, or superiority, or what?] *v.* 2, [(a) "ministered"—cf. the use of this word in the Septuagint (Greek, *leitourgein*—English derivative, liturgy) Ex. 28:3; 40:13, also Heb. 10:11; does the term in Acts include all the elements of worship?] (b) "Holy Ghost said"—how: through one of the prophets present, or by a general conviction and impulse among the assembled Christians? (c) "separate"—cf. Rom. 1:1. (d) "work"—what was that work? [(e) "have called"—what significance in this perfect tense?] *v.* 3, [(1) "when"—a second time, after the prayer and fast of *v.* 2?] (b) "they"—who are referred to? (e) "laid . . . hands"—cf. Acts 6:6; et al; recall the origin, significance and practice of this ceremony in the Primitive Church.

PAR. 2. *v.* 4, [(a) "sent forth . . . Holy Ghost"—what is the idea of the narrator in giving so much prominence to the *divine* side of this mission; does it lessen the extent or the importance of the *human* side?] (b) "Seleucia"—locate on map; why did they go there first? (c) "Cyprus"—locate and describe; how far from Antioch? *v.* 5, (a) "Salamis"—point out on map, and tell what is known about the city; why did they come here? (b) "synagogues"—a number, how large was the Jewish population? [(c) explain the custom of foreign-dwelling Jews as regarded their synagogues.] (d) is anything known as to the extent or the success of the work in Salamis? (e) "John"—i. e. John Mark, cf. Acts 12:25. (f) "attendant"—cf. AV, what part did he perform in the company? *v.* 6, [(a) "gone through"—over land, stopping at various points to preach?] [(b) what is the length of the island, and the route across?] (c) "Paphos"—locate and describe. (d) "sorcerer"—recall information gained on this subject (see Sec. 10, Study XII). [(e) "false

prophet . . Jew"—what reason for such, and were they common?] [(f) "Bar-Jesus"—his Jewish name, Elymas (*v.* 8) an Arabic title meaning *wise*, as Magus also.] *v.* 7, (a) compare the AV of this verse. (b) "proconsul"—what was this office under the Roman Empire? (c) consider Luke's close historical accuracy in the use of this term here. (d) "understanding"—what meaning, and why is the fact particularly stated? [(e) "Word of God"—cf. *v.* 5, explain the term.] *v.* 8, (a) "seeking . . aside"—what were his motives for doing so? (b) "the faith"—what is referred to? *v.* 9, (a) "filled"—the divine prompting. (b) "fastened . . eyes"—explain force of the expression, cf. Lk. 4:20; Acts 3:4; 11:6. *v.* 10, (a) compare Acts 8:20-23. [(b) "guile . . villainy"—cf. AV, and explain the meaning of the terms.] [(c) "son . . devil"—explain meaning, cf. Matt. 13:38; Jno. 8:44; 1 Jno. 3:8.] (d) "right ways"—what did they consist in? [(e) justify the use of such violent, severe language.] *v.* 11, (a) "hand . . Lord"—cf. O. T. usage, Ex. 9:3; Jud. 2:15; 1 Kgs. 18:46; et al. [(b) "shalt be"—a prediction of the impending divine judgment, or a personal assignment by Paul of punishment?] (c) "blind"—why this particular affliction? (d) what had been Paul's own experience of the efficacy of blindness for spiritual benefit, cf. Acts 9:8f? [(e) "mist . . darkness"—indicating that the blindness came on gradually?] *v.* 12, (a) "when he saw"—the miraculous visitation of judgment was testimony to the divine character of the new religion. [(b) "teaching . . Lord"—explain the meaning of the phrase in this connection.]

PAR. 3. *v.* 13, (a) "Paul"—henceforth the leader, Barnabas in the background. [(b) "company"—how many and who composed it?] (c) "Perga"—how far from Paphos, and in which direction? (d) "Pamphylia"—locate this district on the map. (e) "John"—i. e. John Mark, cf. Acts 12:25; 13:5. [(f) "Jerusalem"—why return thither, instead of to Antioch?]

PAR. 4. *v.* 14, [(a) why did they not stop to work in Perga?] (b) "Antioch of Pisidia"—point out on map, describing the city, its inhabitants, etc. (c) "went . . Sabbath"—observe the Jewish religious life in this pagan town. *v.* 15, [(a) what were the elements of the synagogue service?] (b) what custom had they about inviting visitors to address them?

PAR. 5. *v.* 16, (a) "stood . . beckoning"—customary Jewish method of soliciting attention. (b) "men of Israel and ye that fear God"—cf. Acts 13:26; 2:22; 3:12; 10:35; explain the two distinct classes addressed, and account for their presence. *vv.* 17-25, (a) "exalted"—increased in numbers and power? [(b) "high arm"—meaning?] (c) "suffered . . manners"—see marg. rdg., which gives the proper sense; AV and RV give poor translation, out of harmony with the context. [(d) "seven nations"—what nations were they?] [(e) on *vv.* 19f compare AV; observe the grammatical and chronological difficulty, and adjust same if possible.] (f) "before . . coming"—cf. marg. rdg.; to what is the reference—Christ's entrance upon his public ministry? (g) "repentance"—cf. Matt. 3:8-11. (h) "was . . course"—i. e., nearing the completion of his work. *vv.* 26-29, (a) observe again the two classes addressed. (b) "to us . . sent forth"—i. e., to us Jews of the Dispersion and devout Gentiles, for the reason next assigned. (c) "for"—casual, justifying the apostles in leaving Jerusalem, cf. Acts 13:46; Matt. 21:43. (d) "knew him not"—cf. Lk. 23:34; Acts 3:17; et al.; explain the sense in which this was true, and why? (e) "nor . . voices . . prophets"—cf. Lk. 24:25ff, why did they misinterpret the Messianic prophecies? (f) "read"—so

that they should have understood them? (g) "fulfilled . . . by"—cf. Lk. 24: 44-48; Acts 3:18. (h) "no cause of death"—cf. Lk. 23:22, observe that Paul knows the history of Jesus' trial and execution. vv. 30-37, (a) note contrast of God's action with man's action, as regards Jesus. (b) "many days"—cf. Acts 1:3. (c) "them . . . Galilee"—how many of the Apostles were so? (d) "now his witnesses"—cf. Acts 1:8, 22; 2:32; 3:15; 5:32; 10:41; et al. (e) "and we"—who are co-workers with them. (f) "you"—who are far distant from Palestine, where the original Apostles are telling the good news. [(g) "promise . . . raised up"—does this refer to the advent upon earth of the Messiah, or to his resurrection?] [(h) "second"—better textual rdg. "first," explain.] (i) "Thou art"—cf. Ps. 2:7, and explain its use here. [(j) "raised . . . dead"—a *second* giving of existence to the Messiah, this time forever?] (k) "I will give"—cf. Isa. 55:3. (l) "Thou wilt not"—cf. Ps. 16:10. (m) compare Paul's use of this latter prophecy with Peter's use of it, Acts 2:31. vv. 38-41, (a) "be it known"—formal and concluding practical announcement. (b) "therefore"—in view of God's fulfilling his promise by sending Jesus, and by re-establishing Jesus by a resurrection from the dead? (c) "remission"—the essence of the Gospel, cf. Acts 2:38; Lk. 24:47. (d) "justified"—consider well the Pauline peculiarity and the exact limits of this statement. (e) a practical warning to accept the truth, and thus avoid the error into which the Judean Jews had fallen? [(f) compare the prophecy Hab. 1:5, explaining its original reference and its application here.]

PAR. 6. v. 42, (a) "went out"—before the end of the service? (b) "these words"—why should they wish to hear them again, if they were not pleasing? [(c) "next Sabbath"—the Greek words differ from those given the same translation in v. 44; what difference in meaning, if any, is to be understood?] v. 43, [(a) "Jews . . . devout proselytes"—are the two classes the same as those referred to in v. 16, or were the latter actual adherents to the whole Jewish system?] (b) what instruction did the Apostles give them, cf. Acts 11:23? v. 44, (a) what was it in the Apostolic preaching that was so attractive? (b) had the Apostles probably taught during the intervening week? (c) compare this audience with that of the preceding Sabbath, as regards numbers, nationality, character. v. 45, [(a) "filled . . . jealousy"—because of the multitude attracted, or because the Gentiles were being given attention?] (b) "contradicted"—what? the Christian doctrine taught? [(c) "blasphemed"—cf. marg. rdg., also Acts 18:6.] v. 46, (a) "boldly"—had they anticipated this opposition? (b) "was necessary"—according to the divine appointment, and the instructions of Christ? (c) "first"—priority, but not exclusiveness. (d) "you"—the Jews. (e) "judge . . . unworthy"—how did this appear, cf. Matt. 22:1-9? v. 47, (a) "the Lord"—i. e. God, in the O. T.; why did not Paul here quote Christ's authority and instruction? (b) compare the passage, Isa. 49:6. v. 48, (a) "glorified"—why? [(b) on last clause (cf. Acts 2:47), which states a fact rather than a doctrine, cf. Rom. 8:28f; 9:11; Eph. 1:4, 11; 2 Thess. 2:13; 2 Tim. 1:9; 1 Pet. 1:2.] v. 49, (a) "spread"—news of the excitement and the new teaching. (b) "all the region"—point out on map. v. 50, (a) the devout women were urged to incite their pagan husbands to hostility against the Christians. (b) "chief men"—what would prejudice them? (c) "cast . . . out"—drove out, but to return, cf. Acts 14:21. v. 51, (a) "shook off"—cf. Matt. 10:14; Lk. 9:5, and explain. (b) "Iconium"—locate on map, and describe. v. 52, "disciples"—is the reference to the new disciples in Antioch (cf. Matt. 5:12), or to the banished Apostles?

PAR. 7. *v.* 1, (a) "they entered"—Paul and Barnabas. (b) observe that they go at first to the Jews, as always. (c) "so spake"—explain the force and magnetism of their preaching. (d) "great multitude"—as at Antioch, an audience of all classes. (e) "Greeks"—are these to be understood as different from the "Gentiles" of the next verse; if so, in what particular, cf. Acts 14:43? *v.* 2, (a) "Jews . . . disobedient"—what is the meaning of this expression, and why is it used here? (b) "stirred . . . Gentiles"—because the Jews were not numerically strong enough to drive out the Apostles alone, or why? (c) "brethren"—Paul and his company? *v.* 3, (a) "long time"—the persecuting movement was weak. (b) "therefore"—connects with *v.* 1, because of their success. (c) "tarried"—how long? months? (d) consider how they would carry on their work during this time. (e) "bare witness"—why were miracles an evidence of the divine character of the Gospel? [(f) "word . . . grace"—meaning of the phrase.] *v.* 4, "multitude . . . divided"—the doctrine and preaching were too vital to admit of neutrality. *v.* 5, (a) "onset"—not actual but planned. (b) "Gentiles . . . Jews . . . rulers"—a general opposition movement. (c) "rulers"—elders of the synagogues, or Gentile city officials, or both? (d) "stone"—showing the intensity of their hate. *vv.* 6f, (a) "became aware"—through friends? (b) "fled"—the part of prudence, cf. Matt. 10:23. (c) "Lycaonia"—locate this geographical district. (d) "Lystra . . . Derbe"—point out on map, and describe. (e) "region . . . about"—they evangelized the whole country, as well as the towns.

PAR. 8. *v.* 8, (a) compare with this incident that of Acts 3:1-10, noting similarities and differences. [(b) what is the significance, if any, of these parallel cures by Peter and Paul respectively, recorded by Luke?] [(c) what has adverse criticism made of them, and how is this to be answered?] (d) note the physicians description of the man's condition. *v.* 9, (a) "fastening . . . eyes"—so often used of Peter (Acts 3:4; 11:6) and of Paul (Acts 13:9; 23:1). [(b) "had faith"—specifically, that he would be healed, or generally, a spiritual acceptance of the Gospel?] [(c) how was his faith manifest—compare with the man's spiritual condition in Acts 3:1-10.] *v.* 10, (a) why does not Paul mention the name of Christ, the source of the miracle, as Peter did (cf. Acts 3:6)? (b) "leaped up"—an instantaneous cure.

PAR. 9. *v.* 11, (a) "saw"—they thought the miraculous power was Paul's, naturally. (b) "lifted . . . voice"—a Hebraism. [(c) "speech of Lycaonia"—in their excitement using their own dialect—a corrupt Greek or Assyrian language; did the Apostles understand it?] *v.* 12, why did they call Barnabas Jupiter and Paul Mercury? *v.* 13, consider the arrangements for paying homage to their supposed divine visitors—the temple was at the entrance to the city. *v.* 14, (a) "heard"—the Apostles were not present at the time. (b) "rent . . . garments"—describe this Jewish method of expressing disapproval, cf. Joel 2:13; Gen. 44:13; Num. 14:6; 2 Kgs. 19:1; Esth. 4:1; Matt. 26:65; et al. (c) "sprang forth"—to stop the proceedings. *v.* 15, (a) "men"—cf. Acts 10:26; Jas. 5:17. (b) "good tidings"—the Gospel, which would be so strange to those people. (c) "turn"—always the burden of Christian preaching. (d) "vain things"—their pagan rites, cf. 1 Cor. 8:4ff; Acts 17:16, 23, 29. (e) "living God"—worthy of their worship, cf. Acts 17:24-29; 1 Thess. 1:9. (f) "who made"—cf. Ps. 146:5f; 2 Kgs. 19:15; Acts. 4:24. *v.* 16, [cf. Ps. 81:10-13; Rom. 1:24; also Acts 17:30; Rom. 3:25; what is meant, and what the reasons for God's acting thus?] *vv.* 17f, note

the contrast here of God's activity and goodness with those of the pagan deities ; why is the comparison made?

PAR. 10. *v.* 19, (a) "came Jews"—for what purpose, and were there none at Lystra? (b) "persuaded"—to what, and how? (c) "they stoned"—how did Barnabas escape? (d) "supposing"—mistakenly. *v.* 20a, (a) "the disciples"—the newly made converts? [(b) was Timothy among them, cf. Acts 16:1; 2 Tim. 3:11?] (c) "rose up"—is anything miraculous to be understood here—if so, what?

PAR. 11. *v.* 20b, (a) "morrow"—graphic account of the apostolic movements. (b) "Barnabas"—why is not the remainder of the company mentioned? *v.* 21, (a) "many disciples"—account for the great success and absence of opposition—were there no Jews in Derbe? (b) "returned"—how was this practicable, after they had been violently expelled? *v.* 22, (a) "confirming"—cf. Acts 15:32, 41; 18:23. (b) "exhorting"—why was this especially necessary? (c) "tribulations"—cf. Rom. 8:17f; et al. [(d) "we"—not indicative of Luke's presence.] (e) "enter . . . kingdom"—explain the meaning. *v.* 23, [(a) "appointed"—cf. the same Greek word in 2 Cor. 8:19, and the different Greek word, similarly translated, in Acts 6:3; consider the different interpretations possible, and their bearings upon the primitive mode of electing church officers.] (b) "elders"—second reference to them, cf. Acts 11:30. (c) "prayed . . . fasting"—cf. Acts 6:6; 13:3. *vv.* 24f, (a) why are not particulars of the revisitation given? (b) note their course, the new places evangelized, and with what success.

PAR. 12. *v.* 26, (a) "committed"—cf. Acts 13:1ff. (b) "work . . . fulfilled"—a Gospel mission to pagan lands, probably not more definitely planned than that. *v.* 27, (a) "gathered . . . church"—all of whom had in spirit shared in the mission. (b) "rehearsed all"—gave a complete account of their experiences and achievements. [(c) "with them"—cf. Matt. 28:20; Mk. 16:20; Acts 10:38; 1 Cor. 15:10.] (d) "a door of faith"—i. e., an entrance into the kingdom through faith instead of through Jewish descent or the observance of the Jewish ceremonial law. [(e) on this Pauline figure, cf. 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; 1 Thess. 1:9.] *v.* 28, (a) "tarried"—Antioch being their church home. (b) "no little time"—perhaps three or four years, carrying on evangelical work in that district.

THIRD STEP: TOPICS.

1. The Antioch Church and the Gentile Gospel. (1) review the history of the Antioch church since its organization in A. D. 42. (2) what reasons are there for assigning the movement recorded in this Section to A. D. 45? [(3) which of the five prominent Antioch Christians named here are to be considered prophets and which teachers (is this determined by the Greek connecting particles, *vid.* Meyer)?] [(4) what is the significance of Barnabas's name standing first in the list, and Saul's last?] (5) is anything further known of the other three persons mentioned? (6) consider the agency and work of the Holy Spirit, as recorded here. [(7) is his personality distinctly presented?] (8) what is the significance of this divine appointment of the first "foreign missionaries"? (9) how definite a preparation and decision for this had already been made by Barnabas, Saul, and the Antioch Christians themselves? (10) why did this missionary movement originate in the Antioch church? (11) what did it reveal as to the character and doctrinal belief of the Antioch Chris-

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tians? (12) why should not the Jerusalem church have started this work? (13) in what ways was the church at Antioch especially fitted to become the mother-church of Gentile Christianity? (14) was it the original idea of the Antioch church that this mission should be an exclusively or distinctively Gentile one, or was it only that in the working out it came to be such?

[2. **Teachers in the Primitive Christian Church.** (1) is this (Acts 13:1) the first mention of such a class of workers in the Church? (2) what was their particular function, cf. 1 Cor. 12:28f; Rom. 12:6f; Eph. 4:11; 1 Tim. 5:17? (3) what relation did they sustain to the prophets, cf. same passages? (4) when did the office probably arise? (5) was their teaching different from that of the Apostles? (6) consider Saul as a Teacher in the Church, previous to his career as an Apostle to the Gentiles. (7) what was the subsequent history of the order of Teachers in the Church?]

[3. **Fasting in the Primitive Christian Church.** (1) when and what was the origin of this practice? (2) consider its use under Judaism, cf. Jud. 20:24ff; 1 Sam. 7:5; 2 Sam. 12:23; 1 Chron. 10:12; Neh. 1:4; Esth. 4:3; Psa. 35:13; 69:10; 109:24; Dan. 9:3; also, Lk. 2:37; 18:12. (3) consider its adoption into the practice of the Christians. (4) did Jesus himself practice it, cf. Matt. 4:2? (5) did the disciples, cf. Matt. 9:14? (6) what did Christ teach regarding it, cf. Matt. 6:16? (7) did he enjoin it upon the Church, or only recognize it as an unobjectionable ceremony when rightly used, cf. Matt. 9:14f? (8) consider the omission from RV of Matt. 17:21=Mk. 9:29c; also the omission of the word "fasting" from 1 Cor. 7:5. (9) what is the essential idea in the practice of fasting? (10) what has been its history in connection with the Christian Church? (11) should it still be a Christian practice; if so, under what circumstances, and to what extent?]

4. **Precedence of Saul Established in Cyprus.** (1) who was the leader of the missionary party at the outset? (2) give reasons why. (3) what brought about a change of leadership? [(4) compare with this incident of Saul and Elymas that of Peter and Simon (Acts 8:9-24), noting similarities and differences.] (5) how was Elymas associated with Sergius Paulus, and why? (6) describe the proconsul as to his character, mental and spiritual condition. (7) what was his idea in attending to the preaching of the Gospel? (8) why was it Saul rather than Barnabas who undertook to annul Elymas's influence? [(9) compare the sin of Elymas with that of Simon (Acts 8), and explain which was the greater.] (10) consider the circumstances and peculiarities of this, Saul's first recorded miracle. (11) why did this incident place Saul at the head of the missionary party? (12) what was the general significance of that change? (13) did Barnabas henceforth recognize Saul's precedence? (14) what is thus indicated as to the Christian character of Barnabas?

[5. **Substitution in the History of the Name Paul for Saul.** (1) is the name Paul used in the Acts before this verse (Acts 13:9), or the name Saul afterward (except as referring to the earlier time, e. g. 22:7, 13; 26:14)? (2) observe that he is officially called Paul in the Jerusalem decree (Acts 15:25), also by Peter, 2 Pet. 3:15. (3) what is the meaning of each name, and to what nationality does each belong? (4) in general there are two suppositions: (a) that the Apostle now for the first time assumes or is given the name Paul; (b) that he possessed this name before, but that now it first begins to be used to designate him. (5) consider the explanations commonly given and arguments made in support of the first supposition. (6) consider the probable correctness

of the second supposition : (a) that Jews of the Dispersion, as Paul was, generally had one Hebrew and one Gentile name ; (b) that his early Jewish name Saul was used by him as long as he worked among the Jews in their own land ; (c) that when he began his distinctive career as the Apostle to the Gentiles, in Gentile lands, his Roman name was naturally used of him, and became common among the churches.]

6. The Defection of John Mark. (1) what relation was he to Barnabas, cf. Col. 4:10 (comp. AV)? (2) where was his home, cf. Acts 12:25? [(3) have we any previous knowledge of him (perhaps Mk. 14:51f)?] [(4) how old was he at this time?] (5) why had he come to Antioch, and under what circumstances, cf. Acts 12:25? (6) why did he start on this journey? (7) what services did he perform? (8) at what point did he withdraw? (9) consider his reason for doing so : (a) lack of courage, in face of the Asia Minor trip ; (b) objection to the change of route, or extension of the journey ; (c) dissatisfaction with Paul's ascendancy over his relative, Barnabas, as leader. [(10) why did he go home (Acts 13:13) instead of going back to Antioch?] (11) how did Paul regard Mark's defection, cf. Acts 15:38? (12) what was Barnabas's view of it, cf. Acts 15:37, 39? [(13) explain the ground of difference.] (14) was Paul's feeling against Mark a permanent one, cf. 2 Tim. 4:11? (15) how shall we view Mark's dereliction? [(16) was Paul inconsiderate or impatient in the matter?] (17) what appears subsequently as to Mark's character and usefulness in the Church (e. g., his preparation of the second Gospel)?

7. Determination of the Itinerary of the Tour. (1) was the journey entirely mapped out before starting, or was the first district to be visited decided upon, and the rest left for subsequent arrangement? (2) what was the first place visited, and was it probably Barnabas's choice? [(3) consider several reasons why Cyprus should have been chosen : (a) near to and in close communication with Antioch ; (b) Barnabas's native district ; (c) population one-half Jewish ; (d) Gospel already had a foothold there.] (4) describe their work in the Island, as to time, extent and results. (5) to whom was the leadership of the party there transferred, and why? (6) does the subsequent itinerary seem to have been the choice and determination of Paul? (6) why was South-eastern Asia Minor chosen as the field of labor—was it because the Gospel had been carried westward from Jerusalem thus far, so that it was naturally the next district to be evangelized (Palestine, Acts 8; 9:31; Syria and Cyprus, Acts 11:19; Cilicia, Acts 9:30; 11:25; 15:23, 41)?

8. Characteristics of Central Asia Minor. (1) trace on a map the inland journey of Paul and his company—Perga, Antioch, Iconium, Lystra, Derbe. (2) note the respective distances between them, and their directions from each other. [(3) ascertain all that is known about these towns, as to their geographical, political, social and ethnological characteristics.] (4) describe the religious belief and condition of the several nationalities of people which made up the population of this inland district. (5) what opening would there be, and what welcome, for the Gospel? (6) what were the circumstances, modes and conditions of travel which characterized the country at this time? (7) what physical, and other, dangers would they be subject to on their journey, cf. 2 Cor. 11:26? (8) what relation may these hardships have had to Mark's defection? (9) what is apparent as to the courage and determination of Paul and his company in their work? [(10) point out the seven Roman political divisions of Asia Minor at this time.] [(11) name and indicate the old geographical

divisions, which are still used in the history of Acts; why were they retained in the narrative?]

9. Apostolic Method of Procedure in Evangelization. (1) consider from this point of view the work of Paul and his company in Antioch (Pisidia). (2) see Stalker's description, cited above. (3) observe that they go immediately into the synagogues, and consider why: (a) Christ directed it, Mk. 7:27f; Matt. 10:5f; Jno. 4:22; (b) Paul chose it, Rom. 1:16; 9:1; 11:11; 1 Cor. 9:20; (c) Paul turned instinctively to his own countrymen first; (d) the synagogues were the most convenient places of assemblage; (e) they promised the best success; (f) they were the best channels of communication with the Gentiles, many of the devout of whom attended. (4) how would they gain a hearing in the synagogues? (5) what was Paul's method of presenting the truth of the O. T. religion? (6) of the Gospel? (7) what was his main argument to the Jews? (8) to the Gentiles? (9) in addressing the Jews, was appeal also made to Gentiles who were present? (10) how did the Jews receive Paul's preaching? (11) what did he do in view of it? [(12) how is his work among the Jews to be accounted for in view of the fact that Paul was especially called as an Apostle to the Gentiles?] (13) what did he do toward organizing the Christian converts into a church? (14) how long did he customarily work in a town? (15) what was his idea in revisiting the places? (16) consider whether his general method of procedure was best suited to the circumstances of his work.

10. Paul's Discourse in Pisidian Antioch. (1) what two classes of people did Paul address at this synagogue service? (2) to which did he appeal primarily? (3) what was the predisposition of each class toward the Gospel truth, and toward Paul personally? [(4) consider this division of the discourse: (a) vv. 17-25, review of Israelitish history; (b) vv. 26-29, the Gospel now given to the world; (c) vv. 30-37, Jesus's Messiahship proved by the resurrection and by the fulfillment of prophecy; (d) vv. 38-41, proclamation of a practical, universal Gospel.] (5) what was the main point and object of the discourse? (6) what was Paul's idea in reviewing the Israelitish history? [(7) compare his exposition of it with Stephen's (Acts 7).] [(8) consider Paul's version of the rejection of Christ at Jerusalem (including reasons of ignorance and of prophecy fulfilled).] [(9) consider the three citations made from prophecy (vv. 33ff), with their original signification and their application here.] (10) analyze Paul's line of argument, as to its fitness for the occasion. (11) note down what seem to be Pauline peculiarities in the discourse. (12) consider the practical nature and the force of Paul's presentation of the Gospel truth. (13) this being Paul's first recorded discourse, what does it reveal as to the intellectual and spiritual character and ability of Paul? (14) how does his conception of Christianity, and his presentation of it, compare with those of the original twelve Apostles?

11. Pauline Peculiarities in the Discourse. Consider the more important ones: (1) the original historical introduction and exposition. (2) his unique and elaborate reference to, and high regard of, John the Baptist's work. (3) his own way of stating the facts in v. 27. (4) his reference to the resurrection appearances. (5) his original quotations in v. 34c and 41. (6) the Pauline germ of doctrine in v. 39, justification by faith. (7) consider carefully the meaning and the limitations of v. 39: justification is through faith in Christ for all things; he only negatively announces the non-justifying character of the law.

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12. Turning from Jew to Gentile with the Gospel. (1) what was the cause of the hostility of the Antioch Jews toward the Apostles (*v.* 45)? (2) what course of opposition did they pursue? (3) what did Paul then do? (4) upon what authority did he turn from the Jews to the Gentiles? (5) was the right of the Jews to the Gospel one of exclusiveness, or one of priority only? [(6) how would the Gospel have been given to the world if the Jews had received it?] [(7) as an historical fact, how was it given to the world when the Jews rejected it?] [(8) how could they reject the very mission to which for centuries they had been divinely appointed?] [(9) on what grounds did they do so?] [(10) what is the attitude of Judaism to-day toward Christianity and Christ?] [(11) what is the probable future of the Jews as a race?] (12) did this abandonment of the Jews pertain only to Antioch, so that they later went uniformly to the Jews first?

13. The Quaint Superstition in Lystra. (1) consider the location of Lystra, as to whether it was in an out of the way place, off the main lines of travel and commerce. (2) what would be the intellectual and religious consequences of this isolation? (3) to what nationality did the Lystrans belong? (4) describe their religious system. (5) consider the simplicity, sincerity and superstition of their pagan faith. (6) what tradition existed in Lystra relative to a previous visit to the city of its tutelar deities, Jupiter and Mercury (see Ovid *Met.* 8)? (7) consider the quaint, graphic account of the Apostles' experience with this pagan belief in theophanies. (8) describe and explain the action of Paul and Barnabas under these peculiar circumstances. (9) consider Paul's words to the Lystrans, as regards: (a) the points made; (b) the form in which the truth was presented; (c) the force and spirit of the presentation; (d) the results for Christianity.]

14. Confirmation and Organization of the New Christians. (1) consider the wisdom and the self-sacrifice of Paul involved in his going back over the fields of his labors, instead of going directly east from Derbe through Tarsus, his home, to Antioch. (2) what was the exact purpose of visiting these fields again before leaving the district? (3) consider in detail the description of their work in revisitation, *vv.* 22f. (4) does this account for the fact that he met no persecution, or at least there is no record to that effect, on his second visits? (5) what new work was done (at Perga and Attalia) before sailing for Antioch? (6) how long a time was covered by this return trip? (7) did Paul afterward write epistles to any of these churches; if not, why? (8) describe the nationality and the character of these Christians. [(9) consider the establishment of elders in these churches, whether it was by: (a) general church election and apostolic approval; or, (b) apostolic appointment and church approval; or, (c) apostolic appointment, simply.] [(10) what is the meaning and usage of the Greek word here translated "appointed"?] [(11) if the method was the third, is it to be understood that this instance was an exception to the regular practice (*cf.* Acts 6:2ff), or that a change had taken place in the Christian manner of procedure in the appointment of church officers?]

15. The Report to the Antioch Church. (1) what was the relation of this missionary company to the church at Antioch? (2) what interest, therefore, would that church take in hearing from the Apostles an account of their journey? (3) how long a time had intervened since the party had been sent out? (4) consider the then prevailing customs and facilities of communication between different distant districts. (5) is it likely that any news from Paul's
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party had reached Antioch previous to his return? (6) consider the report which the Apostles would be able to make to the church, and the effect it would have upon the Antioch Christians. (7) had their experiences and achievements been remarkable? (8) was the main message a doctrinal one—the success of the journey in a practical working out of the Gospel for the Gentiles on a basis of faith, regardless of Judaism?

16. The Doctrinal Significance of this Evangelizing Tour. (1) define carefully the Pauline elements of doctrine which made their first appearance in connection with this tour: (a) justification by faith (cf. Acts 13:38f); (b) God's relation to the heathen (cf. Acts 14:15ff). [(2) consider their importance and their foreshadowing of the future.] (3) discuss the turning from Jew to Gentile with the Gospel, as was found necessary on this tour. (4) what would lead Paul to offer the Gospel to Gentiles without any requirements of conformity to Judaism: (a) apostolic precedent; (b) personal judgment; (c) divine guidance? (5) describe the previous occasions on which others accepted and acted upon this principle: (a) Peter at Cæsarea, Acts 10; (b) disciples at Antioch, Acts 11:19ff. (6) what was the significance of this third adoption of the principle by Paul (cf. its statement in Acts 14:27)? (7) did the principle of a universal and spiritual Gospel now become recognized and predominant in Christianity? (8) consider the relation of this practically worked out doctrine to the Conference at Jerusalem a few years later (Acts 15).

FOURTH STEP: OBSERVATIONS.

1. The book of Acts divides generally into two parts, chaps. 1–12 treating mainly of Peter, chaps. 13–28 mainly of Paul.

2. The Antioch church becomes the Gentile mother-church by reason of its systematic missionary work for extending the Gospel.

3. The Teachers in the Primitive Church were a class of Christians, subordinate to Apostles and Prophets, who devoted themselves to giving instruction in historical and doctrinal Christianity.

4. Barnabas and Saul, prominent workers in the Antioch church, were appointed, under the guidance of the Holy Spirit, to begin extended evangelizing work.

5. The ceremony of fasting, so common in the Old Testament history, was practised to some extent in the Primitive Church, but without the direction or the sufficient example of Christ.

6. The itinerary of the evangelizing tour was probably not definitely mapped out at the start; Cyprus was naturally the first place to visit, from Barnabas's point of view; and subsequently Paul naturally chose S. E. Asia Minor, as the Gospel had been carried westward from Jerusalem as far as, but not including, that territory.

7. Saul, by divine circumstance and by personal qualification, was given permanent precedence over Barnabas.

8. As from this time on he is to be the chief figure in the history, Luke uses his Gentile name Paul, by which he became known among the churches.

9. John Mark withdrew from the party after leaving Cyprus, probably from lack of courage to face the perils and hardships which the inland tour involved.

10. The address of Paul at Pisidian Antioch is most interesting because it is his first recorded speech; but it does not belong to the first of his ministry, as he had been preaching Christianity eleven years (since 35 A. D.).

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11. The discourse has definite Pauline peculiarities, and yet his line of argument, presentation of the facts, and conception of the Gospel truth, are in entire accord with, and similar to, the preaching of Peter.

12. The Jews, at first interested in Paul and the Gospel, soon hated both and persecuted the Apostles because of the Messianic and the Gentile doctrine preached.

13. At Iconium, Lystra and Derbe, the Christians worked long and successfully, there being few if any Jews resident in the towns.

14. At Lystra they came in contact with a quaint relic of the old paganism, in answering which Paul introduced his conception of natural religion and the philosophy of history afterward developed more fully in Acts 17 and Rom. 1.

15. Paul, faithful to his mission, went back to all of the communities in which he had worked, confirming and organizing the new Christians in distinct churches.

16. One elder (or possibly more) was appointed over each church, either by the Apostles or by the church through them. The practice among the Primitive Christians as regarded the appointment of church officers, though generally democratic, seems to have been not always uniform.

17. At the close of the tour a full report was made by the Apostles to the Antioch Church, which had sent them out.

18. The main feature of that report was the enunciation of the principle, already otherwise twice established, that the Gospel was for Gentiles *as such*, as well as for Jews.

19. Paul and Barnabas probably continue work at Antioch until again seen at the Jerusalem Conference in 52 A. D. (Acts 15).

FIFTH STEP: SUMMARY.

1. Sketch an outline map of Asia Minor and Palestine, in black ink. Indicate upon it the various towns and geographical districts mentioned in connection with this tour.

2. Trace upon this map, in red ink, a line marking the course of the entire tour (a solid line going, a dotted line returning).

3. Upon a similar outline map indicate, by a series of circles concentric about Jerusalem, the steps of the progress of the Gospel westward (entering the Acts passages which record the same), thus illustrating Paul's reason for choosing S. E. Asia Minor as the field for evangelization next after Cyprus.

4. State in the order of their importance, and also in the order of their historical introduction, all the officers and orders in the Primitive Church at this time, giving a description of the functions of each.

5. Make a statement which will summarize Paul's Discourse at Pisidian Antioch; also characterize the Discourse, and make a comparison of it with other Christian preaching.

6. Name and discuss the new doctrinal features which Christianity assumed under this Pauline evangelizing tour.

7. State the actual results of this tour, as regards number of churches established; number, nationality and character of converts made; extent of territory visited; time consumed; new truth discovered and established; etc.

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SIXTH STEP: TEACHINGS.

1. The church has a most important obligation to spread the Gospel everywhere, and her ablest workers are the ones to enter upon this mission.
2. Confidence in the truth and power of Christianity is the privilege, not to say duty, of all who are serving Christ.
3. Shrinking from severe labors and trials for the Gospel's sake is not seldom characteristic of those who are true Christians, and in time most useful ones.
4. The Gospel is substantially the same, whoever presents it, or wherever it is presented.
5. Jesus was the fulfillment of God's promises to Israel, and became in his resurrection the divinely appointed redeemer of all men.
6. To hold the heart and mind open for the reception of new truth, which God continually is giving, is a most solemn individual obligation.
7. The servants of Christ, whether renowned or obscure, are all human, and subject to the frailties and limitations of men ; they are to be revered, but not worshipped.
8. God has not left himself without witness to all men, through nature, providence, consciousness, conscience.
9. But he has also given a special revelation of himself through the Jewish nation, in Jesus Christ, a fact which must receive appropriate attention and emphasis.
10. The access to the Kingdom of God is by faith, not by ancestry, nor by works.

STUDY XX.

SEC. 18. JOINT CHRISTIAN CONFERENCE AT JERUSALEM. FORMAL AFFIRMATION BY THE WHOLE CHURCH OF THE FREEDOM AND UNIVERSITY OF THE GOSPEL.

Acts 15 : 1-35. cf. Gal. 2 : 1-10.

52 A. D.

JERUSALEM.

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FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1a, Judeans come to Antioch, *v.* 1b, teaching circumcision to be essential to salvation. *v.* 2a, Paul and Barnabas deny the false doctrine. *Vv.* 1-2a, THE SOURCE OF THE GREAT DISSENSION.

PAR. 2. *v.* 2b, delegates appointed to confer with the Jerusalem authorities on the matter. *v.* 3, they go, preaching a universal Gospel by the way. *v.* 4a, they are received by the church, *v.* 4b, which listens to their presentation of the case. *v.* 5, certain Pharisaic Christians again affirm the necessity of circumcision for all Christians. *Vv.* 2b-5, CONFERENCE OF ANTIOCH DELEGATES WITH THE JERUSALEM CHURCH.

PAR 3. *v.* 6, Jerusalem authorities consider the matter. *v.* 7a, much discussion results. *v.* 7b, at its close Peter speaks, *v.* 7c, calling to their minds the former divine revelation on this subject through his admission of Cornelius to the Christian Church. *v.* 8, which case showed that God received Gentiles as such, *v.* 9, making no distinction in favor of the Jews. *v.* 10a, so why inflict them with the burden of the ceremonial law, *v.* 10b, which was grievous even to the Jews. *v.* 11, both Jew and Gentile are saved through grace. *Vv.* 6-11, PETER'S ADDRESS IN THE CONFERENCE.

PAR. 4. *v.* 12, Paul and Barnabas recount their missionary experiences with reference to the Gentiles. *v.* 13, then James, the Lord's brother, speaks. *v.* 14, he refers to the choice of Israel as an intended ultimate blessing to the Gentiles, *v.* 15-18, citing Old Testament prophecy to this effect. *v.* 19, he commends freedom from the Law, for Gentiles, *v.* 20, asking only, that for expediency's sake they observe a few unessential customs, *v.* 21, so that they might live harmoniously with the strict Jewish Christians. *Vv.* 12-21, JAMES'S ADDRESS IN THE CONFERENCE.

PAR. 5. *v.* 22, Jerusalem Christians appoint delegates to the Antioch Church, *v.* 23, who should carry thither the written decree of the Conference. *v.* 24, in this document they repudiate responsibility for the Judean trouble-makers. *v.* 25f, commend Paul and Barnabas, *v.* 27, attest their friendliness by the delegates sent, *v.* 28, pronounce the law unnecessary for Gentiles, *v.* 29, and enjoin a few expedient restrictions only. *Vv.* 22-29, DECISION AND LETTER OF THE JERUSALEM CONFERENCE.

PAR. 6. *v.* 30, the letter delivered to the Antioch Church, *v.* 31, where it causes rejoicing. *v.* 32, the Jerusalem delegates affiliate cordially with the Antioch Christians, *v.* 33, and then return home. *v.* 35, Paul and Barnabas tarry in Antioch. *Vv.* 30-35, THE ANTIOCH CHURCH REJOICES AT THE SETTLEMENT OF THE GREAT PROBLEM.

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, [(a) "certain"—is anything more definite known about these men?] (b) "Judea"—why from there, and how would they on this account be regarded? (c) "brethren"—the Antioch Christians; describe them, cf. Acts 11:19f. *v.* 2a, (a) "Paul and Barnabas"—why are they the ones to oppose the intruders? (b) "questioning"—cf. AV, with relation to what?

PAR. 2. *v.* 2b, (a) "brethren"—cf. *v.* 1, the church? (b) "appointed"—cf. AV, was it the action of the church? [(c) "certain other"—who were
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they?] (d) "apostles . . . elders"—the leaders of the Christian movement, cf. Gal. 2:9. *v.* 3, (a) "brought . . . church"—indicating their interest and support, cf. Acts 20:38; 21:16; Gen. 18:16. [(b) "Phœnicia . . . Samaria"—trace the course of the delegates in their journey from Antioch to Jerusalem.] (c) what did they do as they went, and with what result? *v.* 4, (a) what reception did they meet at Jerusalem? (b) "church . . . apostles . . . elders"—the entire Christian community. [(c) "rehearsed"—cf. Acts 14:27; 15:12; Gal. 2:2b.] *v.* 5, [(a) "rose up"—in the meeting?] (b) "certain . . . believed"—cf. Gal. 2:4ff, describe and account for the attitude of these Christians. (c) "circumcise"—cf. *v.* 1. also Isa. 56:6. [(d) "law of Moses"—explain briefly what this was.]

PAR. 3. *v.* 6, (a) "were gathered"—cf. AV, formal meeting for discussing the matter. (b) state exactly what the subject for consideration was. *v.* 7, [(a) why have we no account of the preliminary debates?] [(b) judge of what their nature and content would be.] [(c) who were the apostles?] (d) "Peter"—why was he the one to close the discussion? [(e) "brethren"—cf. AV, and explain the change.] (f) "good while ago"—how long, cf. Acts 10? (g) "by my mouth"—which now reasserts that experience and its teaching. *v.* 8, [(a) "knoweth . . . heart"—meaning, cf. Acts 1:24?] (b) compare the account in Acts 11:15-18. (c) the descent of the Spirit and the cleansing by faith showed their acceptance apart from Judaism. *v.* 9, (a) "no distinction"—cf. AV, was any other conclusion than Peter's deducible from this occurrence? (b) "us . . . them"—distinguish the two parties referred to. (c) ["cleansing"—cf. AV, same word similarly translated in Acts 10:15.] (d) "by faith"—cf. Acts 14:27. *v.* 10, (a) "therefore"—explain the logical connection. (b) "tempt"—what is the meaning, cf. Matt. 4:7; Acts 5:9; 1 Cor. 10:9; Heb. 3:9? [(c) "yoke"—cf. Matt. 23:4; Rom. 7:7f; Gal. 5:1; also Matt. 11:30, and explain how the law was a burden.] (d) state the meaning of the last clause of this verse. *v.* 11, (a) "but"—observe the force of the adversative conjunction. (b) "we"—who? [(c) "through . . . Jesus"—exact meaning of this formula?] [(d) "in like manner"—cf. AV, and explain the difference.] (e) "as they"—how is the sense to be completed—"as they believe," or "as they shall be saved"? [(f) compare a similar train of thought in Gal. 2:15f; if the Jews had given up the idea of salvation through the Law, why impose that unimportant restraint on others?] (g) is this the last appearance of Peter in the Acts history?

PAR. 4. *v.* 12, (a) "all the multitude"—the entire church was assembled. (b) "silence"—could not the Judaizers argue against these things? [(c) "Barnabas and Paul"—cf. *vv.* 2, 22, 25, 35, observing the order in each case; the historian puts Paul first (recall the establishment of his precedence, cf. Acts 13, but the Jerusalemites put Barnabas, their former fellow-worker, first.)] (d) "signs . . . wonders"—cf. Acts 4:30, and give some account of what these had been. (e) how would their report compare with Peter's as respects the doctrine worked out in experience? *v.* 13, (a) "peace"—were the Pharasaic Christians satisfied, or only suppressed? (b) "James"—who was he, and what relation did he sustain to the assembly? *v.* 14, [(a) "Symeon"—Peter's Jewish name, a quaint touch indicating something of James's characteristics.] (b) "rehearsed"—cf. *vv.* 7ff. (c) "first"—the Acts record indicates that Cornelius was the first Gentile received into the Church without conformity to Judaism. [(d) "visit"—look upon with kindness, cf. Lk. 1:68, 78; 7:16;

Heb. 2:6.] (e) "take out . . . name"—Cornelius and his friends were the first of a people drawn from the Gentiles to bear God's name. [(f) consider the parallelism of this divine choice with the earlier choice of the Israelitish nation (see Old Testament passages); did James have the parallelism in mind?] v. 15, (a) "to this"—to what, God's action referred to? [(b) "prophets"—only one quotation is made—others would be recalled from Deuteronomy, the Psalms, Isaiah, cf. Rom. 15:9-12.] vv. 16-18, (a) compare this quotation with the Old Testament passage, Amos 9:11f. [(b) consider the radical differences between the two passages, as given.] [(c) explain the historical references of the quotation: 1) after what things? 2) what was the "tabernacle of David"? 3) when was it in ruins? 4) when again set up? 5) who are referred to as the "residue of men"? 6) is the expression "all . . . Gentiles" parallel, or different? 7) explain the meaning of v. 17, last clause. 8) consider the variant readings and textual difficulties of v. 18, and determine the meaning.] (d) how does the quotation serve James's purpose—by arguing that a conformity to the Jewish ritual was not necessary on the part of the Gentiles, inasmuch as this prophecy contained no mention of circumcision and legal observance? v. 19, (a) "my judgment"—cf. AV, literally, "I judge," had James's judgment any peculiar authority or weight? (b) "trouble not"—by burdening them with Mosaism, cf. v. 10. (c) "which . . . God"—cf. Acts 9:35; 11:21; 14:15; 26:20. (d) observe that Gentiles alone were affected by this action, and only such of them as were seeking Christianity. v. 20, (a) "we"—who, and with what right of deciding the matter? (b) "write"—cf. RV, marg. (c) "pollutions of idols"—what is meant, cf. Ex. 34:15; 1 Cor. 8:1-10; 10:19? [(d) what is covered by the second restriction, and how comes a moral law to be thus connected with ceremonial ones which are only to be observed for the sake of expediency?] (e) "strangled . . . blood"—what were these restrictions, and why made, cf. Lev. 3:17; 7:26; 17:10, 14; 19:26?

PAR. 5. v. 22, (a) "seemed good"—cf. AV, in view of the deliberation. (b) "apostles . . . elders . . . church"—the whole Christian community of Jerusalem, acting in a body. [(c) "Judas"—is anything more known of him?] (d) "Silas"—cf. Acts 15:40; 16:37; et al.; 2 Cor. 1:19; 1 Thess. 1:1; 2 Tim. 1:1. v. 23, (a) consider in detail the full, formal address of this letter. (b) "elder brethren"—cf. AV, and explain the change. [(c) the letter was probably written in Greek—why?] (d) why was it sent especially to Syria and Cilicia (cf. Acts 15:41)? [(e) explain the fact that Paul makes no mention of this decree in his epistles.] v. 24, (a) "certain"—cf. v. 1. (b) "troubled . . . words"—cf. Gal. 1:7, what were these words? (c) "subverting . . . souls"—why this effect? [(d) notice the omission from RV of a clause here.] (e) consider the significance of this repudiation of the Judaistic teaching, coming from the whole church. vv. 25f, (a) "seemed good"—for what reasons? (b) "having come to one accord"—explain change from AV; [was there indeed a unanimous consent to this Gentile doctrine on the part of the Jewish Christians?] (c) consider the complete confidence and hearty commendation accorded Barnabas and Paul. v. 27, the oral delivery of the message was not necessary, but it was expressive of interest, good will and fellowship. v. 28, (a) "seemed good"—cf. vv. 22, 25. (b) "Holy Ghost"—they felt that they had been divinely guided to this decision. (c) "to us"—followers of the Spirit in all things. (d) "necessary things"—necessary from what point of view? v. 29, (a) consider the verbal variations, and the change of order, of

the four restrictions, as compared with the parallel list in *v.* 20. (b) "shall be well"—cf. AV, and explain meaning.

PAR. 6. *v.* 30, (a) "dismissed"—formally. (b) "came down"—why this expression? (c) "gathered . . . multitude"—the whole church would be anxious for the information. (d) "delivered"—with accompanying addresses. *v.* 31, there were joy and consolation in the fact that they as Gentiles were allowed the liberty of the Gospel, now recognized as a spiritual and universal religion. *v.* 32, [(a) "being . . . prophets"—recall the characteristics and functions of this order in the church.] (b) "exhorted . . . confirmed"—what ministry could they perform to the Antioch Christians? *v.* 33, (a) "some time"—how long, weeks? (b) "dismissed in peace"—an Hebraic expression, meaning what? [(c) notice the variation of reading in the last clause.] *v.* 34, [consider the reasons for the omission of this verse from RV.] *v.* 35, (a) "tarried"—how long, months? (b) "teaching . . . preaching"—what distinction of meaning and usage, cf. Acts 4:18; 5:42; 11:26; 28:31? (c) "many others"—Paul and Barnabas were only two of a considerable number of such workers.

THIRD STEP: TOPICS.

1. The Judean Visitors at Antioch. (1) were they members in good standing of the Jerusalem Church? (2) did they come as representatives of that body, or as self-appointed teachers (cf. Acts 15:24)? (3) what proportion of the Jewish Christians did they speak for? [(4) explain the language used by Paul in Gal. 2:4 regarding them.] (5) exactly what was it that they taught? (6) why did they come to Antioch to teach it? [(7) state in detail the reasons which they could give for maintaining this doctrinal position.] (8) what reasons were there which might have caused them to abandon it for something better? (9) why would their teaching make trouble in the Antioch Church? (10) what effort was made to counteract it? (11) what course of action was finally decided upon?

2. The Constitution and Authority of the Conference. (1) consider well the deference shown in this matter by the Antioch Church to the Church at Jerusalem, and explain same. (2) how many churches were represented in this Conference? (3) is it, then, proper to speak of it as a Council? [(4) contrast it with the later ecumenical councils of the Christian Church.] (5) had this Conference any *actual* authority to determine matters for the entire church? (6) what was its *virtual* authority, in view of the fact that the Jerusalem and Antioch churches contained all the Christian leaders? [(7) from the written decree (*v.* 28) estimate the weight which the Conference accorded its own action.] (8) how conscious were they of divine guidance in their deliberation and decision?

3. The Second Chapter of Galatians. (1) consider whether Paul's visit to Jerusalem recorded here is identical with that of Acts 15. [(2) if so, was it his third visit to Jerusalem since his conversion, cf. Gal. 1:18; Acts 11:30; 12:25?] (3) calculate (cf. Gal. 1:18; 2:1) what year it was in which the Conference was held—A. D. 50, 51, or 52? [(4) does it make any particular difference?] [(5) is anything known of Paul during the period A. D. 48-52, cf. Acts 14:28?] (6) regarding the history recorded in Gal. 2 and Acts 15 as identical,

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compare carefully the two accounts as to similarities and differences. [(7) who was Titus (cf. Gal. 2:1, 3; 2 Cor. 2:13; 6:7, 13; Tit. 1-3) and why did Paul take him with himself to Jerusalem?] [(8) what distinct reason did Paul assign for going to Jerusalem at this time (Gal. 2:2), and how does it harmonize with the reason given in Acts 15:2 (compare a similar instance Acts 9:30 with 22:17f.)?] [(9) what were the circumstances under which, and the reasons for which, Paul wrote this account of the Conference to the Galatian churches?] [(10) in what respects, if any, were the form and color of the narration determined thereby?] [(11) compare the two accounts as to the proceedings at Jerusalem (Gal. 2:2-5; Acts 15:4ff). (12) compare the two accounts as to the final decision of the Conference (Gal. 2:10; Acts 15:23-29). [(13) does Paul speak depreciatingly of the three leading Apostles in Gal. 2:6, 9; justify his language, if possible.] [(14) consider the two statements (Gal. 2:10; Acts 15:28f.) as to the restrictions set by the Conference.] [(15) examine closely the remainder of this chapter (Gal. 2:11-21), endeavoring to locate it historically—shortly after this Conference in A. D. 52, or after the second missionary journey, in A. D. 55?] [(16) consider the action respectively of Peter and of Paul.] [(17) what were the occasion and significance of this incident?] [(18) who was at fault in the matter?] [(19) consider whether there was a difference of principle between Peter and Paul, or whether it was only an inconsistent act on Peter's part; was Peter liable to such inconsistency?]

4. The Proceedings of the Conference. (1) from a careful examination of Acts 15:4-6, decide whether more than one meeting is referred to? (2) if *v.* 4 and *v.* 6 refer to separate meetings, were both full meetings of the whole church? (3) consider Gal. 2:2 as to whether it refers to a meeting not mentioned in the Acts account. (4) what was Paul's purpose in having this private conference with the leading Apostles (explain clearly his words in Gal. 2:2, last clause)? (5) would he have given up his Gentile doctrine if the Apostles had advised that? (6) what assurances (cf. Acts 10-11) had he that that would not be the case? [(7) endeavor to determine the order and make-up of the meetings of the Conference; consider the explanation that there were three meetings—(a) Acts 15:4, a general reception by the whole church, at which reports were made by Paul and Barnabas of their Gentile work, and exceptions to it were taken by the Pharisaic Christians; (b) Gal. 2:2, a private conference to arrange matters between the leaders; (c) Acts 15:6, a second meeting of the full church, in which the matter was formally discussed and decided.] (8) describe the order of procedure in the final meeting: (a) much debate; (b) Peter's address; (c) reports by Paul and Barnabas; (d) James's address; (e) the decision; (f) the written decree; (g) the appointment of delegates to Antioch. (9) what James was this (cf. Mk. 6:3; Acts 12:17; 1 Cor. 15:7), and what relation did he sustain to the Conference? (10) what was the mode of the Conference in arriving at and formulating its decision?

5. The Address of Peter before the Assembly. (1) consider his address as the closing up of the general discussion of the matter. [(2) are we to suppose that we have more than the bare substance of what he said?] (3) to what important historical event did he direct their attention? [(4) compare *v.* 8f with the account in Acts 10-11.] (5) describe the previous reception and understanding of this event by the Jerusalem Church (Acts 11). (6) why had not this influence been stronger and more permanent in determining their attitude toward the Gentile doctrine? (7) could Peter do otherwise than stand

firmly upon this former experience? (8) what did he affirm to be the one only condition of salvation? (9) in view of this, what did he recommend? (10) what did he mean by his words recorded in *v. 10*, last clause? [(11) consider the doctrinal position of Peter in this address as compared with previous statements of his doctrinal position, and account for differences, if any.] (12) how large a proportion of the assembly would see the matter in the same light as he?

6. The Address of James in the Assembly. (1) consider his address as the final speech of the Conference. (2) are we given more than a summary of it? (3) why did it fall to James to make the closing address? (4) did any peculiar authority attach to his judgment in the matter? (5) explain the meaning of his reference to the conversion of the Gentile Cornelius. [(6) discuss the Old Testament passage cited, as to its original use, and as to its application to the situation here.] (7) how does he get from it an argument to support the doctrine set forth by Peter? (8) what opinion does he express about the matter (*v. 19*)? (9) compare this with Peter's opinion (*v. 10*). (10) observe the limitations of this Gospel liberty, as recommended. (11) state and explain the restrictions which James attached to his proposal. (12) why did he subjoin them? (13) was their observance too much to ask?

7. The Doctrinal Recommendation of the Conference. (1) what was the general doctrinal theme under discussion? (2) what had given rise to this controversy? (3) how long had the question existed in the Church? (4) when, and under what circumstances, did it first gain prominence? (5) what had been the attitude of the Jerusalem church toward it? (6) who were prominent in the advocacy and practical application of it? (7) how did they come to be so? [(8) what arguments could be presented for making the Law an essential part of the Gospel?] [(9) what arguments for abolishing the Law from the Gospel?] (10) how radical a change did the latter involve? (11) what might be expected as to the amount of time and effort it would require to establish the same in belief and practice? [(12) discuss the doctrinal significance of Peter's experience in Acts 10, the Antioch experience in Acts 11, and Paul's experience in Acts 13-14.] [(13) describe the several doctrinal parties, their tenets, and their strength, as present in this Conference.] (14) describe the facts and influences which at this time led to a renewed and permanent acceptance and enunciation of the spirituality and universality of the Gospel. (15) state exactly the doctrinal decision of the Conference. (16) was this decision a compromise between Pharisaic and Gentile Christianity, or was it a victory for the latter (see especially Fisher, *cit. sup.*)? (17) did the attached restrictions involve any sacrifice of the Gentile principle contended for? (18) what was Paul's attitude afterward toward this decision of the Conference, cf. Acts 16:4? (19) did this decision settle the controversy in the Church? (20) how long before the new condition was actually realized? [(21) consider the tenets of the Tübingen school of criticism relative to this divisive question in the Primitive Church.]

8. The Decree and Its Reception in Antioch. (1) state reasons for believing that *vv. 23-29* contain the exact decree as sent out by the Jerusalem Conference to the churches. (2) what importance, not to speak of interest, attaches to this earliest church document now extant? (3) consider its literary features, as to style, conciseness, precision, spirit. (4) make out a synopsis of its contents: a) greetings; b) repudiation of the Pharisaic Christian doctrine; c)

sending of the representative delegates ; d) cordial commendation of Paul and Barnabas ; e) necessity of circumcision denied ; f) four expedient restrictions enjoined. (5) why were delegates sent to carry the decree to Antioch ? (6) what was the feeling of the Jerusalem Christians toward the Antioch church ? (7) how was the decision received by the Christians at Antioch ? (8) why was it a consolation to them ? (9) how did the Jerusalem delegates manifest their fraternal feelings ? (10) what did Paul and Barnabas do, subsequent to the Conference ?

FOURTH STEP: OBSERVATIONS.

1. The Christian Church at Antioch, composed mainly of uncircumcised Gentiles, was greatly troubled by the teaching of certain self-appointed Judean Christian teachers who came unauthorized to Antioch to oppose the liberal Gospel by asserting that conformity to Judaism was essential to salvation.

2. A general conference of all Christians upon the matter, to preserve truth, harmony and co-operation, was deemed best, and the Antioch Church sent its chief men to Jerusalem for that purpose.

3. The discussion concerned, not the Jews, who were already Judaists, but only the Gentiles, whether they should be compelled to conform to Judaism in accepting Christianity.

4. The Conference was not formally representative, as it contained delegates from but two churches ; yet was practically so, inasmuch as there were present all who were leaders and formers of Christianity.

5. In the same way the decision of the Conference had no formal authority beyond that of a recommendation, yet because it represented the combined deliberate judgment of all the Christian leaders, it had practically a full and binding authority.

6. Paul had a private preliminary meeting with the chief Apostles, in which he submitted to them his doctrine and his experience, ready to yield if necessary, and yet rightly confident of his position.

7. At the full public meeting of the Conference the subject was thoroughly discussed, and a general agreement to make the Gospel independent of Judaism was reached.

8. The original document embodying this decision has been preserved in the Acts history.

9. The decision was received at Antioch with joy, since it established once for all the spirituality and the universality of the Gospel.

FIFTH STEP: SUMMARY.

1. State the doctrinal position, with reasons therefor, of the following, at the beginning and again at the close, of this Conference :

- (1) the Pharisaic Christians.
- (2) the Jerusalem Christians in general.
- (3) Peter.
- (4) James.
- (5) Paul.

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2. Describe the origin, constitution and proceedings of the Conference.
3. State exactly the doctrinal decision of the Conference, and its relation to each of the five parties above named.
4. Give a careful account of the introduction and the growth in the Church of the doctrine that the Gentiles might be admitted to Christianity apart from Judaism.

SIXTH STEP: TEACHINGS.

1. One must think and act with reference to the fact that men differ radically in mental constitution, some being by nature rigidly conservative, while others by nature are injudiciously liberal; a true balance must be struck between them.
2. Let him who would teach in matters of vital spiritual import consider the grave responsibility of his undertaking.
3. The right way to adjust all differences, doctrinal and otherwise, is by a candid, careful, friendly discussion of them in a large, unselfish spirit.
4. Those who are the first to claim and to establish new principles of truth and practice are under obligations to do so with consideration and kindness toward such as are slower to assume the new position.
5. The Gospel is spiritual—religious forms of whatever sort are incidental to it, not a part of it; it is also universal, being the divinely completed religion for the whole world.

STUDY XXI.

REVIEW OF THE SECOND DIVISION—THE PERIOD OF GOSPEL EXPANSION.

SECS. 10-18.

STUDIES XII-XX.

Acts 8:1—15:35.

35-52 A. D.

PALESTINE, SYRIA AND S. E. ASIA MINOR.

BIBLIOGRAPHY.—The literature on these chapters has already been indicated in detail in connection with each Section. For a rapid and general view of the Church in these years see: (1) Schaff's *History of the Christian Church*, I: 224-249, 432-564 passim. (2) Neander's *Planting and Training of the Christian Church*, I: 20-40; II: 128-168. (3) Stifter's *Introduction to the Book of Acts* pp. 1-146. (4) Fisher's *History of the Christian Church*, pp. 19f, 35-42. (5) Fisher's *Beginnings of Christianity*, pp. 469-505, 546-580. (6) McClintock and Strong's *Cyclopædia* (also *Bible Dictionary*), arts. *Apostolic Age*, *Church*. Discussions of the main doctrinal theme will also be found in articles and treatises upon the Apostle Paul, and in commentaries on the Pauline epistles.

FIRST STEP: MATERIAL.

1. Read attentively Acts 8-15, twice through, endeavoring to bring the history once more to mind as a unit, and as a real experience.
2. Read once through from the beginning of Acts (1-15), joining the First (Study XXI.)

and Second Periods in thought, so that the years A. D. 30-52 can be seen through from first to last.

3. Read over the paraphrase which you have made of chaps. 8-15, both to freshen the memory of the history and to observe whether the transcript gives a true conception of the Period.
4. Fix in mind your Analysis of this material into Sections and Paragraphs, with their appropriate titles and references. If you have not previously made such a "Table of Contents" of these chapters, make one now. The titles and references have all been given in connection with each Section; you have only to bring them together, and you will find such a synopsis very valuable.
5. Go carefully over the Chronological chart, committing to memory the dates, the consecution, and the relative importance of the events of this Period; in the same way reconsider the Outline of the Course thus far, observing now whether in the light of your study the divisions of the material and the titles given to the Sections, are the best and truest possible; read over the Preliminary Suggestions, and judge whether you have faithfully adhered to the spirit, the purpose, the method and the requirements of the Course.

SECOND STEP: REVIEW OF THE DETAILED STUDY.

1. Take up each Section by itself, in order, and under Explanations reconsider every point made, every question asked. Refresh your mind as to all the details of the history and the record itself. Read such notes as you have in connection with this Step of each Study, and look up again any information or explanation which you cannot recall.
2. With the same thoroughness and purpose review all the Topics given in connection with each Section; some of the questions can now be answered in a completer and more intelligent way, while the importance and the relations of the Topics will be more clearly seen. This final review treatment of the Topics should be exceedingly interesting and useful.
3. Go once more over the Observations noted in connection with each Section, including also the new ones which you have added in your study. If you have not previously done so, mark in connection with each Observation the particular chapter and verse from which it has been drawn. Fix well in mind the information concerning the Church which is contained in these Observations.

THIRD STEP: SYNTHETIC VIEW OF THE CHURCH IN THIS PERIOD.

All of the detailed information which has been gathered and classified in connection with each Section, under the head of Summary, is now to receive a further study and a permanent organization. The Christian Church in this Period must be made to stand out in all its features and characteristics as strikingly and as clearly as does a well-built structure. A tentative framework was given in connection with the review of the first Period (see *Study XI*), upon which to arrange an orderly exhibit of the Church. Let this same analytical framework serve for this review also, making in it such modifications as will suit the new case. Such a modified form will be found below. Carefully re-examine all your

(*Study XXI.*)

acquired information, and enter every item of it in some appropriate place. If it be possible, accompany each item of description with the exact reference to the passage or passages where that particular information is found. The synthetic view of the Church in this Period, thus worked out, should be put into written form, in that way securing the knowledge to you, and putting you in possession of an essay whose value and usefulness you will often use and always appreciate.

1. THE ENVIRONMENT OF THE CHURCH. (1) the territory which up to this point has been evangelized. (2) the centers of chief Christian influence. (3) the relation to the Church of the civil power. (4) the relation to the Church of the Jewish people in general. (5) the relation of the Church to the Jewish religion. (6) the relation of the Church to the Gentiles (locally, not doctrinally).

REMARK.—This Topic should be illustrated by an outline map, such as the student has already been directed to construct, indicating the successive steps of geographical progress made by the Gospel. Let them be marked by concentric circles about Jerusalem, and let the Acts passage which records the step be entered upon each line. One of Luke's chief ideas in his history is to present the geographical stages by which Christianity advanced from Jerusalem to Rome, and pains should be taken to observe what Luke has so carefully shown.

2. THE ORGANIZATION OF THE CHURCH. (1) forms of organization brought over from the first Period. (2) addition of the office of Elder. (3) addition of the class of Prophets. (4) addition of the class of Teachers. (5) methods of conducting business. (6) functions of the Apostles. (7) authority of the Apostles. (8) method of organizing churches in new communities. (9) the varying composition of the churches.
3. THE INSTITUTIONS OF THE CHURCH. (1) rites—baptism, Lord's Supper. (2) the Agape. (3) conditions of admission to membership. (4) creeds. (5) religious services—public, private. (6) preaching. (7) instruction. (8) places of worship. (9) sacred days.
4. THE INTERNAL LIFE OF THE CHURCH. (1) fellowship. (2) unity. (3) charity. (4) co-operation. (5) property relations. (6) loyalty to the Gospel. (7) individual morals. (8) social life. (9) growth in numbers. (10) growth in grace. (11) division of duties. (12) miracle-working.
5. THE DOCTRINE OF THE CHURCH. Concerning: (1) God. (2) Christ. (3) the Holy Spirit. (4) the crucifixion and resurrection. (5) the Kingdom of Christ. (6) their duty regarding it. (7) the Second Advent. (8) the Gentiles.

REMARK. Let a full and accurate account be given of the growth and establishment of the so-called Gentile doctrine—the principle that the Gentiles might be admitted to Christianity without reference to Judaism. Show the three avenues by which this principle came into practical realization in Christianity, and also explain the Confrontance which conclusively established the doctrine. This is the most important element of the history.

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6. THE LEADERS IN THE CHURCH. Consider them respectively as regards their personal and official characteristics, their special missions, and their influence upon Christianity. (1) Peter. (2) James. (3) Paul. (4) Barnabas. (5) and such others as you may judge eminent.
7. THE PROVIDENTIAL CARE AND GUIDANCE OF THE CHURCH. (1) the ordering of events. (2) the testimony of miracles. (3) the inspiration of the leaders. (4) the blessing through persecution. (5) preservation of the Church's integrity. (6) movements to spread the Gospel. (7) larger scope and deeper meaning of the Gospel.

FOURTH STEP: REVIEW OF THE TEACHINGS.

1. Reconsider carefully the Teachings given in connection with each Section, also others which you have added to them. Note with each, if possible, the particular chapter and verse from which it is drawn. Estimate its truthfulness and significance as concerns the primitive Church; also its application to the individual disciple and to the Christian Church of to-day.
2. Enter, as you may have opportunity, upon a consideration of the characteristics of the Church in this second Period as compared with the characteristics of the Church of the present time. Much information, faith and wisdom can be gained from a study of the changes which experience has worked, as well as from an observation of the general stability and permanence of the essential features of the organization, belief and practice of Christianity.

FIFTH STEP: COMPARISON AND SYNTHESIS OF THE FIRST AND SECOND PERIODS.

1. Make a careful review study of the First Period, according to the framework given in *Study XI*. Endeavor once more to see that Period in its unity and its essential features.
2. Compare with the First Period what you have learned concerning the Second Period, in all matters pertaining to the topics and sub-topics of the framework given. Observe carefully the changes which have taken place in the Second Period, noting their time, circumstances, and causes.
3. Finally, bring the two Periods together in their true historic relation. Attach the conditions, events and doctrines of the Second Period to those of the First, showing their essential connection. Let the whole fifteen chapters of Acts be considered as a unit, and let them be viewed from that standpoint. Try to grasp the main characteristics of the Christian Church A. D. 30-52, especially noting its elements of growth and development.

(Study XXI.)